

MORAL *Sept. 11<sup>th</sup> 1619.*  
INSTRUCTIONS  
*D* OF A *Sage*  
FATHER  
*Lucy* TO *Edmund*  
His Son,

UPON HIS  
Departure for a long VOYAGE :

O R,  
An Easie way to guide a Young Man  
towards all sorts of VIRTUES.

With an hundred MAXIMES, Chri-  
stian and Moral.

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L O N D O N,  
Printed for *W. Crook*, at the *Green Dra-*  
*gon* without *Temple-Bar*, near *Deve-*  
*reux Court*, 1683.





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TO THE  
RIGHT WORSHIPFUL

Sir Thomas Grantham, K<sup>nt</sup>.

S I R,

**H**AVING accidentally met  
with a small *French Manual*, newly printed in *France*;  
I found it fraught with such  
excellent *Advice* and *uncommon Instructions*, not only for all Young  
Men in general, but more especially for a Young Person upon  
his going a great *Voyage by Sea*,  
that I esteem'd it well worthy  
(for the Benefit of our young

*The Epistle Dedicatory.*

Noblemen and Gentlemen every Day vying who shall go first to Sea,) to be render'd into *our Tongue*; and that it may have the *more Credit and Reputation* with those hopeful young Seamen (or with any other that shall happen to peruse it,) I have been bold, Sir, to offer it up to you, to be protected by *your Name*, under whose *Patronage and Protection* my Father hath now put me, during your present Expedition to visit all the considerable *Ports and Havens* in the *East Indies*; humbly begging you to take in good part this *small Token* of my great *Respect* towards you, You who  
have

*The Epistle Dedicatory.*

have deserv'd the Respect of all Loyal English Men, and whom his Majesty hath so far respected, as lately, Sir, to name you Commander of the best Merchant Ship that ever was built in England; and to confer the Honour of Knighthood upon you at the same time, as part of your Reward for the Signal Service you did his Majesty and this Nation, not only in the Year 1676 at Virginia, by reducing to their Allegiance that rebellious Colony, who had ravaged all the Country, burnt the City of James-Town, and driven away the Governour, whom you re-settled in his

## *The Epistle Dedicatory.*

Government ; for which *his Majesty* (always bountiful to his faithful Servants) gratified you with a considerable Sum of Money; but also in 1678, for your incomparable Valour, and admirable Success, against that potent Pirate Canary Admiral of Algier in the *New Rose*, who attack'd your sole Merchant Ship of but twenty two Guns, and forty Sea-men ; with his Man of War of forty eight Guns, and six hundred Men ; whom, after seven Hours Fight, you forced to stand away, with the loss of two hundred Men, there being kill'd of yours not above seven or eight ; for which Service  
*his*

## The Epistle Dedicatory.

his Majesty was pleas'd to give you the *best Medal* and *Chain* that he ever yet bestow'd upon any Man : so that *his Majesty* accounts it a *part* of his *Happiness* that he hath such a *Wise, Valiant, and Able Sea-man*. And you cannot, *Sir*, but esteem your self exceedingly happy in the Favour and Service of *such a Prince*, who knows better than any other *Prince* in *Europe*, and consequently in the *World*, how to value and reward the Merits of all brave *Sea Commanders* and *Officers* ; who knows better than *all his Royal Predecessors*, that the chief Interest of *England* is to main-  
A 4                   tain



## *The Epistle Dedicatory.*

tain the *Empire* and *Sovereignty* of the *British Seas*, and for that Reason, hath made it his constant Business and Delight in *Maritime Affairs*, in *Building*, *Rigging*, *Victualling*, and *Sailing* of *Ships*; in understanding all our *Ports*, *Harbours*, *Roads*, *Coasts*, *Seas*, *Flats*, *Sands*, and above all, the best way of *Naval Battels*; in cherishing and encouraging all ingenious and expert Men for building of *Ships*, for casting the best *Guns*, for making the best *Tackle*, &c. in favouring and encouraging all *Young Noblemen* and *Gentlemen*, who have any Desire to serve their *King* and *Country* at  
Sea;



## *The Epistle Dedicatory.*

*Sea* ; in providing for the Education of Youth in Navigation, and other Mathematical Sciences ; in taking Care for poor maim'd Sea Souldiers and Mariners ; and lastly, (to the great advantage of this Nation) in making choice of Captains for *His Majesties Ships*, who for *Wisdom, Conduct, Courage, and other Abilities*, excell all others in the World ; such as the Right Honourable Lord, the Baron of Dartmouth, the Vice-Admiral Herbert, Sir Richard Haddock, Sir John Norborough, Sir John Berry, Sir John Wetwang, Sir John Wybourn, and many more stout, able, experi-  
enc'd.

## The Epistle Dedicatory.

*enc'd Commanders.* Sir, it is but just that all the World should be sensible of the Benefits and Advantages which his Majesty hath brought with him into England, and that the Sea as well as the Land should rejoyce thereat. This Kingdom was never so rich, so potent, so glorious, nor every way so flourishing, nor so happy (maugre all the wicked Designs and Hellish Conspiracies of thole ambitious, revengeful, mutinous Spirits amongst us,) as in this Kings Reign, for above these twenty three Years; nor was there ever owing so much to any of our Princes as to this: the Consideration whereof is, I  
be-

*The Epistle Dedicatory.*

believe, the *chief Motive* which induceth you to quit a *Country quiet Life* and *plentiful Estate*, and at *his Majesty's Desire*, to undertake this long and long-lasting Voyage, which, *Sir*, I pray *God* to prosper, and encline you to continue your *Favour* to *him* who is both by *Inclination* and *Obligation*,

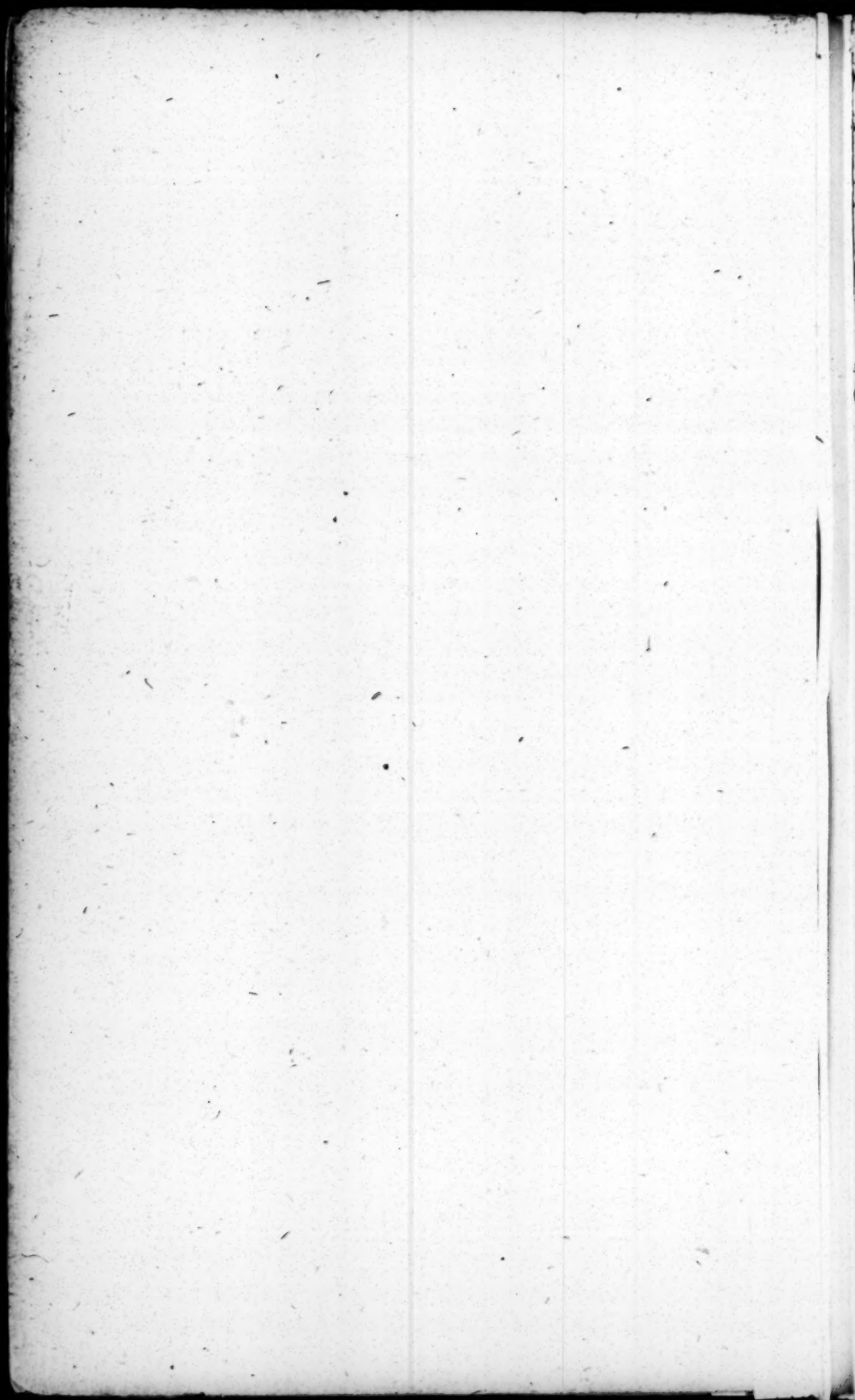
SIR,

Your most Humble,

most Devoted, and

most Obedient Servant,

*Peregrin Clifford Chamberlayne.*



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*Moral Instructions of a Father to his Son, upon his departure for a long Voyage.*

**Y**OU earnestly intreated me, my Son, to agree to your desire of taking a Voyage into the *East-Indies*, and to be absent for some Years. I did so little expect such a Proposal from you, that it wholly surprized me, and I had several Reasons persuading me you could not be capable of making a Resolution of this nature. So many things ought to concur thereto, that at first Thoughts I imagined, that either the Youthful and Ardent Desires (inherent in those of your Age) of travelling into Foreign Countries, had made you take up this Resolution; or that it was perhaps only to try that Paternal Affection

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ction which has ever been towards you most indulgent. Whatever it be, it is convenient that I put you in mind how I have acted all along in this Affair, and you ought to approve of my Proceedings. You know that while I endeavoured to dissuade you from this Design, I did not onely make you recall to mind all those sweet and pleasant hours you have spent hitherto under the Roof of a loving Father, and rendred you sensible of the *Cares* and *Toils* you were to undergo during your whole Voyage, instead of that *Tranquility* which lay in your power to enjoy : But I also demonstrated to you, how many several Reasons did oblige you not to abandon me; yet seeing you esteemed these Reasons of too little force to make you change your Resolution, I oppos'd it by the consideration of the great *Hazards* in your *Passage* : In order thereunto I laid before you the danger of *Shipwrack*, *Pirats*, and *Inconveniencies* both infinite and unavoidable in such a long Voyage; principally to a Young Man bred so tenderly, and educated with that Care as you have bin. All this was not sufficient to dissuade  
you,



you, so that I was forced at length to yield to your request, whereto the assurance you gave me did not a little contribute, that the impatience of becoming more worthy of my singular Care in your Education, did prompt you to this, besides your mentioning what Joy you should conceive to share the Pains I take to increase your Fortune. The Protestations of this truth made to me in private, and reiterated in the presence of our Relations, who I was willing should be witnesses of my Carriage towards you in an Affair of this importance, prevented my making use of an absolute Authority, (given to me as a Father) to force you to comply with my Will; and that for three Reasons, which I shall the more gladly impart to you, because I am persuaded the knowledg of them will excite you to acknowledge my Kindness.

The first is, That altho many Fathers will admit of no Limits in Filial Obedience, and their claim thereto being of Divine Right, yet I can say I never took such advantage over you by this Right, as to use it in it's utmost Rigour: Of this I have given you more than one

Proof, and you may remember, that as often as your Conduct brought upon you my Correction, in the greatest and most lawful Causes I had of being incensed, I always allayed the heat of those Provocations, caused through your Indiscretion, with the Fondness of a tender Father. You know I have *Contracted* the *Bounds* of your obedience, and *extended* those of my Kindness to whatsoever you could pretend; and in putting you in mind of your *Duty*, by these words of St. Paul; *Children, obey your Parents in all things, for this is well-pleasing unto the Lord*; I was exhorted to mine, by the words following: *Fathers, provoke not your Children to Anger, lest they be discouraged.*

*The second Reason*, which obliged me not to withstand absolutely your Intentions, was to avoid the Reproaches which you might reflect upon me hereafter, that my refusal had bin an Obstacle to your Fortune.

*And the last* was, the Fear I had lest you should have made use of that very refusal for a Pretext to justify ever after all defects in your Proceedings.

These

These Reasons, *my Son*, were the Cause of my complying so easily with your request. I could have wished you would have altered your Intentions, to please me; but seeing that you could not conform to my Sentiments, and that you still persist in your design, after having implored the *Almighty* to grant you his Grace, and to Shower down the most precious of his Blessings upon your *Soul*, your *Person*, and your *Actions*, I think it is absolutely necessary, (for to satisfy my Inclination and Duty) not to let you go without some peculiar Instructions, which may be as a Guide to your Manners, and which most certainly will be convincing Proofs of my Kindness, as also inexhaustible Springs of future happiness, in your Conversation both Spiritual and Civil, if you will apply your self to them, which I exhort and command you to do. However let what will happen, these Instructions will remain as so many irrefragable Witnesses, how zealously I endeavoured to do *my Duty*, if unhappily you should be wanting in *yours*.

By telling you, *my dear Son*, that these Instructions which I am about to give

you, are the Effects of my *Inclination* and *Duty*, I have inverted that order which Reason requires: I should rather have said, these Effects proceeded from my *Duty* and *Inclination*, and so have preferred *Duty* before *Inclination*, because the first is governed by *Reason*, whereas the latter is but an *Incitement* of *Nature*, who is not seldom blinded by those tender Impulses which Proximity of Blood inspires. But I was overcome by a Weakness, common to most Fathers, which I do not stick to confess, to the intent you may be perswaded, that in this following Discourse I rather fell into a great Indulgence, than that I maintained a Severity too Austere.

'Tis also not without some Mystery, my Son, that in wishing you the *Blessings* of *God*, I would have them applied to your *Soul*, your *Person*, and your *Actions*. The order of these Words is one of the Duties whereon I shall give you some Instructions, which I enjoyn you to observe and practice. I divide it into three parts, *Spiritual*, *Personal*, and *Civil Duties*: the first shall teach you your *Duty to God*; the second, your *Duty to your self*; and the last



last shall instruct you in your *Duty to your Neighbour*. If I should go about to treat of this Matter to an extent as great as it's Importance, I ought, instead of a few Pages I intend for you, to write several Volumes: but this being wide of my Design, as also far above my Abilities, I shall rest satisfied in being as concise as this matter can possibly allow. God grant through his Grace, that I may be inspired with Arguments, both so clear and strong, as to equalize the greatness of my Enterprize; and that through his Goodness, he may encline you to put them in Practice for his Glory, for your Salvation, for my Satisfaction, and for your Profit and Advancement.

*Of Spiritual Duties.*

**Y**OU learned in your Childhood, my Son, that God created you to *know* him, and to *serve* him. These two Obligations which bind you from your Birth, have Relation to the two chief *Faculties* of the *Soul*. The *Knowledge* of God belongs to the *Understanding*, and the *Service* of him to the *Will*; but the Light

of our Understanding has too narrow limits ever to arrive to the perfect Knowledge of his Divinity, and the Will of Man is too perverse to be capable of serving him as we ought. These Impediments which grow out of the abundance of our Corruption, must nevertheless not discourage us; *A bruised Reed God shall not break, and smoking Flax shall he not quench*: He fulfils his Power in our Weaknesses; he supplies our Wants; he helps our Infirmities; and he, knowing that of our selves we cannot ascend to him, out of his Divine Goodness is pleased to come down to us. He not only makes use of his Word and his Works to imprint in our Minds some kind of *Idea* of his Greatness, which we may not wholly conceive; but also, through the Communication of his Holy Spirit he corrects our Inclinations; and when he has made them *to will* what naturally they *would not*, he also forces them *to act* it by a sweet sort of Violence which we cannot resist.

*My Son*, read this Word, and that as often as possibly you may; but read it with great *Respect* and *Attention*: 'Tis the  
Voice.



Voice of God: This Reason must oblige you to the *Respect*; and 'tis for your Instruction you read it: this should force you to the *Attention* I demand of you. Set apart some hours for this sacred Study, which on *Sunday* ought to be two at least, and one upon each *other Day*. Be careful that upon no account you neglect this Duty. The greatest of all Considerations is that of your Salvation: quit all others that you may not fail in this; and let not any interest or pleasure here upon Earth make you forget those Joys of Heaven. The World, and all worldly Desires pass away, but he whose Desire is the Will of God shall live eternally. This Will you may learn in his holy Word. Yet what will signifie the Knowledge of it, but to render your self more guilty, unless you use your utmost Endeavours to be conformable thereto? That Servant *who knoweth* the Will of his Master, and *doth it not*, shall be beaten with more Stripes than he who never knew it. Remember this with Fear and Trembling. However, all your Care would be in vain if God himself did not help you to bring to pass what he requires;

therefore always beg that Grace of him. 'Tis a very great benefit that he permits us to speak to him; yet it is a benefit much greater, that not only he vouchsafes to let us speak to him in our Prayers, but also promiset h through his Mercy to hear us; *Call upon me*, saith he, *in the Day of Trouble, and I will deliver thee*. Implore him then, *my Son*, but let your Prayers ascend upon the Wings of Faith and Fervency; for God can no more love those who want Zeal, than those that mistrust his Goodness. Ask earnestly of him that he accomplish in you, by his Vertue omnipotent, whatsoever he commands; and be not weary of performing so holy an Exercise. Beseech him earnestly to direct your ways, that you may follow after him. Implore him incessantly, that he would raise you from that Sepulchre of Sins wherein you lye buried. These are they, who by their Prayers storm the Kingdom of Heaven, and take it by force. Follow the Example of *Jacob*, who by a *holy Importunity* gained a Blessing from God. Without such a Blessing, all your Labour, Care, and Diligence, will be employed in vain. *Except the Lord build the House*

*House they labour in vain that build it. Begin and end the Day with Prayer, and be constant in your Morning and Evening Sacrifice. If you hope to obtain what you ask of God, let your Heart pray rather than your Lips; with a devout Zeal, and not for Fashion-sake. Begin your Prayers with Joy and Gladness, go through with them cheerfully, and do not end them without a sorrowful Reluctancy that you must leave off. But above all, let this Beginning, this Continuance, and this End, be without any wandering of your Mind. Frighten away those Birds which come to trouble your Sacrifice; that is, put far from you those Thoughts which may be the least hinderance to your Devotion. To pray to God without Attention, instead of pleasing doth offend him; it is a Sacrilege rather than an Offering. Our being seldom disposed for heavenly things renders this Attention difficult. Yet it is most certain, that from thence we have most reason to derive the Success of our Prayers; for God cannot grant our Requests unless he hear us, and how should we expect to have those Prayers heard which we our selves do not hear?*  
Upon

Upon this very Account, God may apply to us what he said in time past to the Jews; *This People draw near me with their Mouth, and with their Lips do honour me, but have removed their Hearts far from me.* Judge therefore, my Son, if we have not great reason to search diligently after the Means which will bring us to this Attention.

I have here set down some few Rules or Means, the Practice whereof I take to be very advantageous; and consequently not to be neglected.

We may pray to God in all Places, but all Places are not equally proper for this Duty. When thou prayest, saith our Saviour, *enter into thy Closet, and when thou hast shut thy Door, pray to thy Father which is in secret.* This Advice which the Saviour of the World gives concerning Prayer, teacheth us that we must retire ourselves when we Pray, and must be so far from making our Prayers the Subject of *Humane Applause*, that we must pray *secreterly*; which not only our Divine Master did confirm by his own Example, but also before he gave his Apostles that Counsel of withdrawing in private, he told them: *When ye pray, be not as the*  
Hypo-



*Hypocrites are : For they love to pray standing in the Synagogues, and in the corners of the Streets; that they may be seen of Men.* Observe these Maxims, and when you would offer up your Prayers, let it be *in Private*; for going to an Exercise which obligeth you to fly the World, let not any thing that is worldly accompany you at that time. Do not imitate the Example of *Rachel*; who leaving her Fathers House carried with her those Images, which were the Object of his Idolatry. Follow rather that of *Elijah*, who, when he drew near to God, in the Chariot wherein he was carried from this World, let fall his Mantle, that he might have no Earthly thing with him. *Draw not nigh hither. Put off thy Shooes from off thy Feet, for the place whereon thou standest is holy Ground;* said the Eternal to *Moses*, when he spake to him out of the burning Bush. This Voice is also directed to you. When at any time you have a mind to pray, the place you choose out for that purpose you must suppose to be sanctified with the presence of God. Put off then your Shooes, that it may not be defiled; that is, relinquish all your Thoughts.

Thoughts which savour of the World or the Flesh. Depart from *Sodom*; without looking behind you; and having disposed things in this order, fall down upon your Knees before you begin your Devotion, spare some small time to think upon the infinite Greatness of him you are about to implore, and to consider your own extream Meanness. If *such a Meditation as this* is serious, it must of Necessity redouble your Zeal, and render you more fit to approach the Divine Majesty. One great Reason why our Mind is too often alienated at Prayer is, the Diversity of Objects which our Eyes meet with, therefore to prevent this great inconvenience, I think it Necessary to keep them shut. This Advice, *my Son*, is not of the least Moment, fail not to try it, and then make use of it according as you find it succeed.

I do not prescribe you the use of any particular Prayers; your Discretion ought to make choice of such as are suitable to the Subject which *occasions* your Prayers. However I think it will not be amiss, that all the Requests you make to *God* be comprised in this one, *that of his Love*. This is the way to have all; for he who has  
God



God with him can want nothing. Solomon asked of him only Wisdom, and God said to him, *Because that thou hast asked this thing, and that thou hast not asked for thy self long Life; neither hast asked Riches; nor the Life of thine Enemies; but hast asked for thy self Understanding: It shall be given thee; and I will give thee that which thou hast not asked, both Riches and Honour.* Plato, although a Pagan, may be an Example to many Christians to teach them for what things they ought to pray. It was his custom in his Prayers to say thus: *O God grant me those things that are good, when I ask them not, and deny me, when I ask for those things that are evil.* God often favours us by not hearing our Prayers, and sometimes punisheth us by granting our requests, when we pray for that which is pernicious to our welfare; as we commonly do, for as our Lord JESUS CHRIST said, we often know not what we ask.

Physicians order those who have a weak Stomach, to eat little and often. If it be hard for you to keep up your Attention, (which is the Soul of Prayer,) do you after the same manner, and following the Counsel of our Blessed Saviour, when you pray,  
use

*use not vain repetitions as the Heathen do; for they think they shall be heard for their much speaking.* If therefore your Prayers must be short, let them be the more frequent, but chiefly, I shall once again exhort you to this; Let neither your Zeal nor your Faith be wanting.

✓ *My Son,* if you remember, I said we might pray to God in *all Places*, though all places were not equally *Proper* for this Exercise; Yet if we consider Prayer to be (as we must not doubt) a darting forth of our Soul towards God, to unite it with his Holy Spirit; why cannot we do this *every Hour*, if not *every Moment* in the Day, wheresoever we are, at home or abroad? And why cannot we often turn our Hearts to God, though in the midst of our most important Affairs, and in walking, whether it be in the City, or in the Country? To do thus, is to pray to him. The ✓ Heart of Man is a *moving Closet*, a Place of Retirement; a holy Solitude, where we may enter every Moment, and from thence send such fervent (though short) Ejaculations as shall penetrate Heaven, and be more acceptable to God, than those long Prayers which too often want At-  
tention.

tion. These Ejaculations are without doubt what the Evangelist means, when he exhorts us to *pray always*. And why, *my Son*, should you not observe this good Custom, of praying to *God*, and praising him *in your Bed*, whensoever you happen to awake, since Prayer is so much the *principal part* of Divine Worship, that the Scripture comprehends thereby all Religious Duties.

This, *my Son*, is the chiefest of what I had to say to you concerning Prayer in particular: But take notice you cannot pray to *God* without putting your Trust in him, neither can you put your trust in *God* without loving him. Love him then if you expect his Love. Fear him if you desire to be wise; for *the Fear of the Lord is the beginning of Wisdom*. This fear, as *Solomon* said, is to hate and avoid all evil, and consequently to do good. If you fear *God*, you will love him, and if you love him, you will keep his Commandments: *my Son*, you know all those Commandments; let nothing then be an Obstacle to your Practice of them.

*God* is a Spirit, and the Truth, and he will be worshipped in Spirit and Truth. This  
Reli-

Religion, wherein (through his goodness) you was born, for the full and perfect Knowledge whereof, I have thoroughly cultivated your Understanding; This, I say, is the only natural Worship which he requires. Adhere to this Worship, and you will find it more advantageous to you, than the Star was to those Shepherds whom it guided to *Bethlehem*; for that only led them to JESUS CHRIST in his lowest Estate, whereas this Worship shall conduct you to him in his Glory. This Divine *Saviour* of the World, speaking of himself to St. *Thomas*, said, *I am the Way, the Truth, and the Life*. And 'tis the only way through which we must go to the Father. Stray not from it, *my Son*, whatsoever may befall you: For instead of Springs which you will find in this Way, flowing with living Water, every where out of it you shall meet with puddles of Water both impure and loathsome. You cannot go out of this Path wherein you have entred without departing from *God*, and consequently from all those Joys whereof he is the Center. Let neither *Wealth*, *Honour*, nor *Pleasure* lead you aside; and though you suffer the most rigorous Persecutions, yet  
be



be not disheartned. Esteem it as a great Honour to bear the Cross after your *Saviour*; it would be an honourable Reproach to you, to have your Body marked and bruised for the sake of Christ. This is the way, through which all the Martyrs have passed, to enter into those heavenly Joys. If *God* should call you to such Proofs, turn not away, for the *least Thorn* falling from our *Saviour's* Crown upon your Head, will affix thereto a *Crown of Glory*: If therefore you happen to suffer for *Christ's* sake, be not ashamed, but rather praise and glorifie *God* for it.

Sickness, Loss of Persons dear to us, Loss of Goods, Wealth, and an infinite number more of unwelcome Accidents, compose generally the *Series* of our Life. *My Son*, do not think you can avoid them. The Afflictions of this World are most certain Characters of the *Children of God*, wherewith he corrects those he loves, as a Father useth a rod to chastise the Child whom he tenderly cherisheth. 'Tis true the Flesh takes no delight in being chastised, neither are we to hearken to *Fleshly Sentiments* when we would put in practice what is necessary to our Salvation.



on. If it is *God's* good Pleasure you should undergo Afflictions, of what nature, or how sharp soever, murmur not. Take heed when you suffer, it be *not deservedly*: And remember in your sufferings, though exceeding great, that they cannot be equal to the Glory, which will be your reward hereafter. These afflictions (which if the right use be made of them immediately pass away) will produce in your Mind the Brightness of that transcendent Glory. Moral Philosophy teacheth us, that Vices of all sorts spring from Passions disorder'd, whereas from regulated Passions do proceed all Vertues; And Christian Divinity doth verifie by experience, that afflictions, which in Reprobates occasion nothing but Despair, are to the Faithful so many inexhaustible Fountains of Joy.

The Rods which *God* makes use of to punish the Wicked, are like that of *Moses*, which turned into a *Serpent*; and those wherewith he chastiseth his Children, have a resemblance to that of *Aaron*, which brought forth *Flowers* and *Fruit*. Make good use of them, *My Son*; Kiss those Rods wherewith he corrects you;  
adore

adore the secret Vertue in them, and, even in the most Severe Chastilements, acknowledge his Divine Goodness in raising you out of that heavy Sleep wherein Sin may have cast you. If they are more sharp than Flesh could wish for, believe that it is for your good to be thus afflicted for a little time, *that the trial of your Faith being much more precious than of Gold that perisheth, tho it be tried with Fire, might be found unto Praise, and Honour, and Glory, at the appearing of JESUS CHRIST.*

My Son, you ought to have observed, that I have reduced under *four Heads* all the Duties of a Spiritual Life; *viz: Reading the Word of God with Attention; frequent and ardent Prayers; a constant Perseverance in the Faith; and a perfect and entire Resignation to the Will of God,* tho he expose you to be tried by the most bitter Calamities. If you had still remained with me, I should have given you these very Instructions, the *two first* whereof I have bin very careful in making you practice as soon as your Age would permit it: Therefore I could not but think them more necessary to you when you are from me, and chiefly in  
a Coun-

a Country, where, far from having the Comfort of a publick Exercise of your Religion, you will scarce ever see an Example of the least Piety ; which ought the rather to oblige you to practise most exactly the Advice I have now given you. *I do exhort you to it by the Bowels of Mercy of our Lord and Saviour ; I require it of you by the Care you ought to have of your Salvation ; and I do entreat you to do it by that Complaisance which I have reason to expect from your Gratitude.* If you follow this Counsel, you will render to God what is due to him, you will accomplish the demands of your *Father* ; and thereby you may discharge that Duty you owe to *your self* ; wherein I shall instruct you in the second Discourse, which, according to the method I prescribed, must treat of *Personal Duties*.

*Of Personal Duties.*

**I** Have been more concise in the first Part, which treats of your *Duty towards God*, than I shall be in this, which concerns your *Duty to your self*, or in the  
next

next following, which comprehends your *Duty to your Neighbour*: and 'tis no hard matter to justify my Proceedings in this Point: I have followed the Example of God himself; for, of the *Ten Commandments*, whereof his Law is composed, there are but *four* which have immediate Regard to *his Service*, whereas there are *six* to guide us in our *Duty towards our Neighbour*. There is no Nation so ignorant or brutish but believeth in some *God*, and at the same time prepares a form of Worship whereby to shew their Obedience; so true it is that the Belief of a *God* doth imply a Duty of serving him not to be dispensed with: and this is so absolutely necessary, that altho some Men might be so irreligious as not to acknowledge it, they must nevertheless be convinced of it in their Conscience. Your Mind, *my Son*, is replenished with this Knowledge, let it then pass from thence into your Will; and with *those Lights*, wherewith it hath pleased God to enlighten your Understanding, rectifie whatsoever is amiss in your Affections. Discharge your self of the Duties that are inseparably joyned to your Knowledge of *God*; that is, to fear,  
to



to love, and to serve him. I do not question but you would have done this tho I had not exhorted you to it ; which will be a matter of great Comfort in my Sorrow for your Absence. Upon this Belief I abridg'd my Thoughts, and suppress'd much of what I could have said upon this Subject, which being so abundant, would have render'd this Discourse at least as long as both those which are to follow.

To begin with our second Subject, which is, concerning your *Duty to your self*, I think it very convenient to put you in mind of that moral Dialogue which in your tender Years I made for your Instructions; wherein you may have remember'd that I treated of *Christian Vertues*, which are, *Faith, Charity, and Hope*; which three, guide us in our *Duty to God*: *Faith* makes us submit to him in all Things, *Charity* makes us cleave to him at all Times, and *Hope* carrieth us to him to all Eternity. You ought also to remember that there are *Moral Vertues*; viz: *Prudence, Fortitude, Temperance, and Justice*: These are to teach us our *Duty to our selves*, as also our *Duty to our Neighbours*. The first of these four Vertues is like



like a Salt to season the other three : *Fortitude* and *Temperance* have a relation to each individual Person ; and *Justice* is the Bonds of Humane Society, without which Men must live together like Wolves, not being capable of any Converse for the Publick Good, which, next to the glorifying of *God*, ought to be our chief Aim : So that in this second Article of Instructions which, *my Son*, I do now lay down before you, I must speak but of the three first Vertues ; *Prudence*, *Temperance*, and *Fortitude*. *Prudence* ought to be the Rule of your *Actions* and *Conduct*. *Temperance* will instruct you how to govern your self in *Prosperity*, that you may not be poisoned with it's delicious Pleasures : And *Fortitude* will so guide you, that you shall not be overcome with the Bitterness of *Adversity*. I will reduce all I have to say to you to as few words as I can (altho the Subject be very copious) that you may only receive the Pith and Juyce of it, whereby you may be nourished without being overcharged.

Man was born for Society, and I may say, without that Society Virtue would  
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have no Followers, Man's Life would be unpleasant, and in this World there would be no Content. *God*, after he had created Man, said *it was not good that he should be alone*: Therefore through his extraordinary Goodness, *he made him a Help meet for him*, and formed a Person with whom he might live in Society. Now this Society is nothing else but a reciprocal Communication made between divers Persons, who by mutual Services to one another endeavour to render their Lives as pleasant as they can, and to avoid vexatious Cares and Sorrow. According to the Humor of the Persons which make up this Society, it will be good or evil; for, as *Solomon* saith, *He that walketh with wise men shall be wise; but a Companion of Fools shall be destroyed*. Evil Communication corrupts good Manners; therefore, *my Son*, you ought diligently to take heed in the choice of those Persons with whom you design to be acquainted. Hearken not to *Nature* herein, who ( following her Inclination to what is evil ) might lead you into bad Company; be rather attentive to *true Piety*, which will tell you, *Enter not*

not into the Path of the Wicked, and go not in the way of evil Men. Consult Prudence, and she will teach you to choose your Friends, which is a thing of the highest consequence ; because we acquire generally the *Habits* and *Passions* of those whom we frequent : This was so well known to our Fore-fathers, that they did not scruple to pass their Judgment upon any Man when they were once acquainted with the Temper of his Companions ; according to this old Saying of theirs, *Tell me what Company you keep and I will tell you what you are.* Frequent then, my Son, as much as you are able, Persons of Honour and Integrity, or at least those who are *esteemed* such ; and out of this Company choose one of the most virtuous whom you must endeavour to make your particular Friend. Let not this single Expression of *one Friend* surprise you, for it is not an easie matter to obtain many *true Friends* ; nay, I take a *true Friend* to be a thing almost as rare in Humane Society, as the Philosophers Stone is in Chymistry. Several People have made it their business all their Life-time to find a *true Friend*, and yet at last have missed

their Aim. Use your utmost Endeavours to procure one; you will be happy if you can bring it to pass: Do not spare Complaisance, Respect, or any Service, provided you do not descend to what is low and infamous; which cannot be, if you choose a vertuous Person, as I have prescribed you, to bind your self with, in a tender, sincere, and strict Friendship. Kindness must be repayed with Kindness: If you would be beloved, love. It is most certain, that a Correspondence of Humours contributes extremely to our being beloved; therefore if you *desire* the Friendship of a Man of Honour and Vertue, *imitate* his Vertue and that will facilitate your Desire. When you have acquired this Friendship, be careful to avoid whatsoever may occasion the loss of it. Be before hand with him if you can, in Services, and in kind Respects towards him: If you have convincing Proofs that he hath given you his Heart, and if you have likewise yielded yours up to him, with-hold not your Purse from him in his Necessity. If unhappily your Friendship upon any occasion should wax cold, and that out of Prudence you must



must part with him, let it not be a sudden Rupture, but retire by degrees. There is scarce any thing so just and frequent an Obstacle to the procuring or preserving of Friendship, as *Pride*: This Sin was the cause that the *first Angels* were transferred from Heaven to Hell, and became the *first Devils*. Take great care not to be tainted with it; and if you expect the Love of those with whom you keep Company, be humble towards all. *When Pride cometh then cometh Shame: but with the Lowly is Wisdom, saith the Wise Man: God scorneth the Scorners; but he giveth Grace unto the Lowly. Every one that is proud in Heart is an Abomination to the Lord. The Proud have this misfortune to displease every Body but themselves. 'Tis impossible that a vain Man should love to be blamed, and 'tis almost as impossible for a Man to be a Reasonable Creature while he hateth Reproof. Solomon assures us of it, in saying, Whoso loveth Instruction loveth Knowledge: but he that hateth Reproof is brutish. Poverty and Shame shall be to him that refuseth Instruction; but he that regardeth Reproof shall be honoured. If you desire to be respected*



make your self worthy of Respect; this must be done not only by shunning *Pride*; avoid also *Covetousness*, *Gluttony*, *Sloth*, *Uncleanness*, *Anger*, and *Envy*; these are the Vices against which all the World cries out, and which nevertheless reign in all Parts of the World. In the same Order as they are mentioned I will lay down their respective Reasons which should provoke your Hatred of them.

*Covetousness* is the Root of all Evil, and as St. Paul said to *Timothy*, it causeth Men to err from the Faith. It makes them fall into Temptation, into the Snares of the Devil, and into several inordinate and unsatiable Desires, which at length plunge them into the Abyss of Damnation. Our blessed Apostle did not rest satisfied with this dreadful Description, but in his Epistle to the *Colossians* calleth it Idolatry; because it cannot possess any Heart without first expelling from thence all Fear of God, and setting up in the Room the Love of the World and of Riches. Take heed, and beware of *Covetousness*, said our Saviour Christ, in St. Luke; for a Man's Life consisteth not in the abundance of the things which he possesseth. *Covetousness* takes

takes all opportunities to heap up Riches; and tho the means are most unlawful, yet to her they always seem commendable enough: I say, her Design is to lay up Riches; for the *covetous* Man takes good heed not to make any *use* of them. He lives all his Life-time *Poor*, to have the Satisfaction of dying *Rich*; and instead of making them a *Cause* of his *Salvation*, through his prudent management of them and Contribution, they become through an ill use the *Occasion* of his *Damnation*.

Before I proceed to speak of the other Vices, (whose Deformities I purpose to discover to you to stir up your dislike of them) I must put you in mind, that how great soever is Mans Inclination to Evil, yet he endeavours to hide that Vice to which he is inclined, under the Mask of some Vertue that has a resemblance with it. This Example shall serve for all the rest. The *Covetous*, tho he be deeply engaged in that sordid Passion, cannot but acknowledge the Vileness of it, yet in himself he makes it pass for an *honest Thriftiness*; this he first persuades *himself* to believe, and then *his Neighbours*. All

that are much tainted with any Vice, follow the same Rule for their Justification: Of this, *my Son*, I have given you notice, that you may avoid the falling into so unreasonable a Conduct; and that so you may not be reduced to cover a *vicious Inclination* with the Veil of what is *truly Vertuous*.

After having given you this Advice, (which I thought expedient to be done) I shall speak of *Gluttony*, as it follows next in course after *Covetousness*. These two in their *Means* are something contrary, but their *Effects* do resemble much. The *Covetous* picks up all things to increase *Riches* that are pernicious to him; and the *Glutton* lets all fly to procure those *Pleasures* which must be prejudicial to his Happiness. The first, to content his *raking Desire*, will abstain from what is *necessary*; and the other, to satisfy his *Sensual Appetite*, will not abstain from what is *superfluous*. One *locks up* his Reason in his Chest with his Gold and Silver; and t'other *drowns* it in Wine and Dainties. What can be hoped from such a Man? *God* ordained us to eat that we might live, and the *Glutton* imagines

gines that he lives only to eat ; whereof he is so fully perswaded, that it is impossible for him to apply himself with pleasure to any Duty which is requisite in a civil Society ; nay, how can he do it with Pleasure, he that knoweth no other Pleasure than that of the *Taste*, whose *Kitchen* is his *Church*, and who of his *Belly* makes his *God*. Avoid then this Sin, whose Effects are so pernicious ; and in following my Counsel you will obey the Command of the Holy Scripture, *viz.* *Be not amongst Wine-bibbers, amongst riotous eaters of Flesh : For the Drunkard and the Glutton shall come to Poverty ; and drowsiness shall clothe a Man with Rags.* The Spirit of God joyns *Sleep* with *Gluttony*, to shew us, that it is impossible to be a *Glutton* without being *slothful*. The heaviness of Meats communicates it self to the Stomach, and the heaviness of the Stomach reacheth the very Brain : No wonder then that by these several *heavinesses* the Soul becomes heavy, and less apt to perform the Functions to which she is designed. The *Slothful Person* has but just the Sense and Motion of a Man ; and of that he hath so little, that there



is not much difference between him and a Statue. This never stirs but when he is carried; and he never acts without being spurred forwards. The slowness of all his Actions both Spiritual and Corporeal, is a sort of *Lethargy* both of *Soul* and *Body*, whereof he would not be cured tho it might be done, because his delight is in a slothful Ease; and the thoughts of a moderate Labour, which is a pleasure to others, to him is a torment. *St. Paul* may cry out long enough to him, that *he who will not work must not eat*: there must be something more rigorous than the bare Exhortation of the Apostle; for Necessity it self (tho a thing so prevailing) can scarce rouse him out of that Idleness, whose sweets are more sensible to him than all the Advantages that might accrue from an honest Employment. He doth not act with more Zeal for his Interest in Heaven than for that upon Earth; whereby you may judge, that if he is *not a good Citizen*, he is as *ill a Christian*; and you may believe that as the *Glutton* has not made *Temperance* a guide to his Actions, so neither has the *Sluggard* consulted

*Forti-*



*Fortitude* to govern *his*. One of the chief Motives of your Voyage ( as you protested to me ) was, that you might increase your Fortune through your own means ; but you see *Sloth* cannot contribute to a Design so honest and reasonable. *He becometh poor that dealeth with a slack Hand ; but the hand of the Diligent maketh rich.* If you would have me believe your Intentions to be sincere, be diligent ; and therefore in the first place, do your utmost endeavours to master that great sweetness and pleasure which you find in Sleep. Never stay to be importuned to follow your Employment ; yet if you must be called upon, let it be done by your own Honour, which leading you every Morning to your Business, may also keep you to it the greatest part of the Day, with an assiduity worthy of Praise. You need not wonder, *my Son*, that I do encounter so obstinately this Sin of Sloth with all the Arms that the Kindness I bear to you can lend me : I am incited thereto not only by that Reason I have already told you, but also because it is the Path to another deadly Sin, whereto we are naturally ve-

ry much enclined; to wit, *Uncleanness*, the most foul of any Sin; which changeth our Bodies that ought to be the *Temples* of the *Holy Ghost* into *stinking Jakes*. I will describe it to you in few Words, not to keep you long upon the consideration of what is so loathsom, the Name whereof *St. Paul* would not have to be pronounced among Christians, and which he terms the blackest of Sins, *because*, saith he, *every Sin which a Man doth is without the Body; but he that committeth Fornication sinneth against his own Body.*

I would have you observe, *my Son*, that from these two last Vices *Uncleanness* proceeds, as I intimated to you above: 'Tis begot by *Gluttony*, and hatched by *Idleness*. It will not seem strange to you that such *evil Parents* engender so *wicked a Child*. It has it's Inclination from the Authors of its Birth, and even improves their noxious Qualities; for this Vice alone procures us more mischief than both the others together. In *Gluttony* and *Sloth*, our Bodies suffer *before* our Minds; but *Uncleanness* seises and prevails upon our Minds *before* it subdues our Bodies; and having made it self Master of that which  
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was given for our Guide, it hurrieth us along to dishonest, and shameful Desires, by a Tyranny both absolute and inevitable, altho in the fulfilling of those Desires we meet our utter Destruction. This Enemy is so much the more dangerous, seeing that the *means* wherewith it useth to destroy us are *Pleasure* and *Delight*, which lead us aside from Vertue, and strangle us in their Embraces. By their Cunning they seduce us; they charm us with their Complaisance; and so straightly engage us to them, that of our selves 'tis impossible we should break the Chains wherewith they fasten us. They are so many *Dalila's* who lull us asleep, that they may first deprive us of our Strength, and then tumble us into the bottomless Pit of all Vices. They draw us and entice us to our everlasting Ruin, if we do not prevent them by a serious Repentance, which if too late, might be in vain. Shun then such Guides under whose Conduct the Event will be so unhappy. Fly from *them* with more speed than you would from *Robbers* on the High-way; for these will be contented with your *Money* and *Clothes*, but the  
others

others aim directly at your *Soul* and *Body*. *My Son*, you may observe these Directions with much more ease, if you do but consider, that all Pleasures taking advantage of our weakness, fasten us to them with a promise of the sweetest Satisfaction, which at last prove to be but bitter Sorrows. In this they are like *Laban*, who perceiving *Jacob's* Affection, engaged him to serve seven Years for beautiful *Rachel*, and when that term was expired gave him only ill-favoured *Leah*. These Directions, I say, you may more easily follow, if you will diligently observe how filthy, base, and infamous are these very Pleasures which our *Uncleanness* makes use of to seduce us; how soon they pass away; what Mischiefs attend them; and lastly, the Pains we must undergo to all Eternity, for those Pleasures that lasted but one Hour, or perhaps but one Moment. Temperance will make you avoid these Dangers, if you take its Advice, and after that it has demonstrated to you that whilst they command you they are full of danger; it will make you also confess that they are innocent and harmless when you can command them, and  
purge



purge them from the Venom they contracted with the Impurity of their Birth; for having taken away all the Means whereby they might be hurtful to us, we may make them to be serviceable against their own Nature, to our honest and lawful Recreations.

There remains yet behind, *my Son*, the two Sins of *Anger* and *Envy*. The first of these casts a man into the greatest excess of Disorder. It drives from our Minds all manner of Reason; and as soon as ever it seizeth the Heart, it filleth it with Motions so violent and tempestuous, that it is very fitly termed a *short Madness*. Fury and Brutishness are the two chief Branches that spring from it: And I think you need but behold the Actions of a Man enflamed with Anger to acknowledge this Truth; they are so many irrefragable Proofs of it; for if his Words did not speak him a Man, there's no Body but would take him for some fierce Wild Beast. His Soul which is tossed to and fro with those violent and unruly Motions, doth express her Agitation so plain in the Features and Lineaments  
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of his Countenance, that it is no hard matter to know by these *outward Characters* what vexatious Disorders he undergoes *within*. By such innocent Means as these, a Learned Man in our time found what he had vainly searched after in all the Secrets of Philosophy; the way to diminish the Inclination which one of his Disciples had towards this Vice, in whose vertuous Education he was very much concerned. He shewed him in the Countenance of a Man agitated with this Passion so great a change, and so vastly different from what it was wont to be, that from the *Effects* running up to the *Cause*, it was not difficult for him to make him understand that a *Stream so infected* must needs proceed from a *poison'd Spring*; whereby he brought him to be so averse from this Vice, that it even diminished extremely the Inclination he had towards it. The *Lacedemonians* did heretofore use the like device to make Drunkenness odious to their Children: They made their Slaves drink to Excess, and then they were brought before them in that Condition, who seeing them reel and stagger, and act like Men depriv'd  
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of their Senses, conceived so great a hatred for this loathsome Vice, that they would never after be reconciled to it. Do you, *my Son*, take the same Method to oppose and conquer that Passion of Anger, which is a sort of Drunkenness that assaults our Understanding and clouds our Reason with Fumes more dangerous than those of Wine, because they are of a longer continuance, and they produce more direful Effects. In a word, to give you an easie and infallible Remedy against Anger, tho you have never so great Provocations thereto; practise the Advice of a great Person of this latter Age, who exhorts us to yield betimes to *Reason*, that which in a little while we cannot but yield to *Time*. To this wholesome Advice add *Fortitude*, that Heroick Vertue, and the support of the rest, whereof *Prudence* is the Guide, and it will not be difficult for you to succeed.

*Envy* is the last Vice I have to mention, whose Picture I am going to draw. Of all Vices 'tis the most rampant. It incited Man to a Crime which being directed immediately against *God* and *Nature*,  
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made him fail in his Duty to one and *tother*; and in one Act made him commit Sacrilege and Murder, by stirring up *Cain* to deface the Image of God in the Person of his Brother whom he killed. 'Tis a Passion which after having poison'd the Mind, spreads also it's Poison all over the Body; which corrupts the whole Mass of Blood, and casteth its Venome through all the Veins; which renders the Countenance *meager, ghastly, hideous*, and which notwithstanding all Endeavours to lye hid, doth manifestly expose it self by disfiguring that Person whom it possesseth: And we may very justly say, that if *Anger* is a Fire which enflames us, *Envy* is one that dries us up, and carrieth along with it the Punishment of the *Envious*, seeing that neither Night nor Day doth it suffer him to take any Rest. 'Tis like a Hecktick Fever which consumes a Mans Body by degrees, and which is difficult to drive away, when through Negligence one has suffer'd it to take Root. The *Envious* Man strikes directly at God. He derives his greatest Misery from the just distribution God makes of his Benefits to other men. Another's Calamity is his  
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his Joy. The good Health of his Neighbour diminisheth his own, and his Neighbour falling sick makes him well again. His Draughts are then *sweetest* when mingled with the *bitter Tears* of his Neighbour. His private Sorrows arise from the Satisfaction and Content of the Publick. He looks upon that Gain or Profit that doth not help fill up *his* Bags, to be a great loss to *himself*; and he is never happy but in the misery of those of his Acquaintance. The moderate Harvest of another makes his own unacceptable, tho it be abundant; and the greatest Prosperity in this World would be unwelcome to him, if he were forced to share some part of it with his Neighbours. You may easily perceive, *my Son*, that a Man of this Temper can have Peace with nobody, and that generally he must be at War with *God*: judge thereby of the Tranquility of his Body and Soul. Others comprehend their Unhappiness within their own Calamities; but the Envious, besides their own peculiar Misfortunes, procure to themselves an infinite number from the good Fortune of others. Shun therefore this Vice which is so pernicious



icious and detestable, that it is impossible for any one to be guilty of it without becoming both a Punishment to himself and his own Executioner. And be assured, that after it has furiously tormented in this Life those who are possessed with it, in the next it will lead them into that Place which *Divine Justice* has set apart for all those who have not a submissive regard to whatsoever is ordained by *Providence*.

The Description I have made to you of these Vices has been something longer than I should have imagined. *God* grant the Style may be not only so clear as to excite in you that Hatred which you ought to have against them, but also so persuasive as to encourage you in the Love and Practice of their opposite Virtues. There is not any thing can be thoroughly known until it be compared with its contrary; if therefore you have apprehended the Reasons which should move you to hate *Pride*, *Covetousness*, *Gluttony*, *Sloth*, *Uncleanness*, *Anger*, and *Envy*; you will easily be persuaded for the Welfare of your Soul and Body, to  
love



love *Humility, a liberal Frugality, Sobriety, Diligence, Chastity, Moderation, and Charity*; and to possess these Vertues you must take *your Measures* from the Dictates of *Prudence, Fortitude, and Temperance*, whose Counsels cannot but be advantageous to you, if you will thereunto acquiesce. Among all the Benefits that you may receive from these Vertues, I would to *God, my Son*, they would inspire you with as much Love for *Truth*, as young People have Inclination for *Lying*. Have in Horror this Vice; and to do this easily, remember that JESUS CHRIST took upon him this Quality of *True*, only to signify to us that he loved those who loved the *Truth*: And why (think you) is the *Devil* termed in the Scripture *the Father of Lies*, unless it be to shew that *all Lyars* are his Children? The love of this Vice is an undeniable Character upon all those who practise it through Inclination, (and from this Inclination acquire a Habit) that they are the Children of the *Devil*. I know very well that they who are willing to excuse it, say, that a secret Shame which they have, to acknowledge themselves guilty of the Fault  
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imputed to them, doth not seldom drive them against their Will into a Necessity of Lying. It is an *ill President* that *Adam* hath left to his Posterity: But what signifie all these Prevarications wherewith we dissemble the Truth? They are but like *so many Fig-leaves* through which the Truth *will* be discerned in spite of all our Endeavours to the contrary. The Hopes of a more regular Conduct hereafter doth somewhat comfort those who are concerned for their present Indiscretion; but daily Experience teacheth us, that when a Man has committed a Fault, and that he endeavours to evade it with a Lye, he is less sorry for *being guilty* than for *being so reputed*. I do not pretend, *my Son*, by exhorting you never to lye, to publish and declare whatever you know to be true; this in *many* Cases would be a great Imprudence; yet Lying is a Crime in *all*: the best way to avoid it is to speak little and live well. A Man needs not use Dissimulation if his Conduct is good; and he is always sincere in his Discourse that considers first what he is about to say, and then consults *Prudence*, the Definition whereof will convince you  
of

of it. 'Tis a **Habit** of the **Understanding** which prescribes to our **Desires**, means both honest and convenient to attain a favourable and happy End. You may easily perceive then, that how profitable soever are the Ends you propose to your self in your **Undertakings**, the means cannot be honourable if you make use of **Deceit** and **Lying** to compass them. Your **Hatred** towards this Vice will not only cause you to be more reserved in your **Speech**, it will render you also more circumspect in all your **Actions**, and (by grafting **Sincerity** in your **Heart**) will make you abhor **Detraction** and **Calumny**, two general **Plagues**, whence spring most of our **Troubles**, they being often the Cause of our **Quarrels**. **Sincerity** is always attended with **Probity**; and one and t'other are as absolutely necessary in *Pious Duties*, as in *those of Society*. You cannot be a good **Christian** without being an honest **Man**, neither can you be an honest **Man** if you are deceitful. **Diffimulation** is a *Sacrilege in Religion*, and **Lying** is almost as great a *Crime in Conversation*.

*My Son*, whatsoever Profession you follow, let Vertue and Industry be your Guides, and not Pleasure and Idleness. The Idle and the Voluptuous, from Men are transformed into Beasts, and by a *Metamorphosis* so much the more shameful as that they willingly consent to it. *My Son*, if you would have your Affairs succeed, never undertake what is above your Capacity, nor what you do not thoroughly understand. Moreover, let the means, whereby you intend to obtain your Ends, be most honest and just: yet how just soever those means are, and how exact your Knowledge in what you undertake, begin nothing till you have begged God's Blessing upon your Enterprises; your Cares and Industry, tho never so great, would be needless, and perhaps a hinderance to your Affairs, if this Blessing did not intervene and render them happy. If notwithstanding all these *Precautions*, Providence is not pleased that the Success should answer your Desires, fail not however to praise his Holy Name, and submit to his Will with a respectful and implicate Faith; assuring your self that it had *not* so happened, if *other-*  
*wise*



wife, it might have been better for *his* Glory, or *your* Salvation.

Take hold, with a *judicious* eagerness, of all favourable Opportunities which your Good Fortune offers you : They are rare now-a-days, and much searched after ; be careful that you let them not slip when you meet any, lest when they are gone, you follow after them to no purpose.

Make good Use of your Time, for what you lose thereof can never be recovered. New Gains may over and above supply old Losses, but the Loss of Time is irrecoverable.

By exhorting you to apply your self to your Business, I do not mean that you should give up your self so entirely to it, as to receive *no Diversion*. I am sensible that as the Body cannot long undergo Labour, so neither can the Mind be engaged in a moderate Study, if a reasonable Relaxation of their Functions yield not to both of them the Means to repair the Strength and Spirits which they lost. For this Reason I shall be so far from *forbidding* you Recreations, that I advise you to use them, nevertheless with this restraint,

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strait, to choose, as near as you can guess, such as are the most honest and innocent. I take those Diversions whereby the Body is moderately exercised to be the more proper of the two for a Christian and an Honest Man, than Gaming, which depends upon much Hazard. But as in this Case, Choice depends upon Inclination, you would do well to make yours (as much as you can) *subservient to your Duty*, which will put you in mind that, let the Game be what it will, you ought to be very careful in this Occasion, not to render Principal what should be but Accessary. Let your Game therefore be a delightful Recreation, and not a vexatious Trouble, such as might be occasioned by a great Loss, if you hazard any considerable Sums. Never put it to the venture to quit that with a Grudge which you began for your Diversion; and this cannot be, if you play but for Play-sake, that is, if you play but for a Small matter, and with the intent only to refresh your Spirits, which an Excess of Business and Study had tyred: However let the Sum be never so inconsiderable for which you play, take heed it be

be with such as you know, that they may not first Cheat, and then Deride you.

*Ignorance and Presumption* have possessed the World almost from the Creation: Avoid both with Care. Seek therefore *my Son*, to be instructed, and be not ashamed to ask the Council of those who know more than your self. Be always mistrustful of your own Parts, and never take it ill from those who give you their Advice, but rather receive it with all imaginable Sweetness and Respect, reserving only to your self the Freedom of following it, if you find it consonant to Reason and Prudence.

Love Reading; 'tis that which strengthens the Judgment, enriches the Memory, and enlightens every Day more and more the Understanding. 'Tis that which will teach us to express our selves in a Style sublime, tho both Smooth and Charming: so that we may say, 'tis that alone procures us all the Advantages necessary, either in Meditation or Conversation. Yet do not read only to be render'd more knowing, read chiefly to be-

come better; and to that End make choice of good Books, applying your self most commonly to such as treat of *Piety*, in the reading whereof, set before you the Example of the Bee, which gather the sweet Dew out of Flowers to make Honey in it's due Season. Now to profit by this Example, observe that when you read, (whether they be Books of *Devotion*, *Morality* or *History*) you do not neglect the reducing under Heads in a Common-place, the excellent Notes and Observations that you will collect: that will *ease* very much your Memory, and in many occasions will save you the trouble (which must otherwise lie upon you) of searching after Expressions, whereof you may stand in Need.

Do not imploy your Time in *reading Romances*: They only heat the Imagination, and not nourish the Understanding; for altho they represent Vertues in their highest Degree, nevertheless there lies a great deal of *Venome* hid under those lovely Flowers, especially for young People. You will do well to let alone the Reading of such Books, which  
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are Snares so much the more difficult to avoid, as being in *appearance* not dangerous, tho in *reality* they are much.

Take special heed, *my Son*, that the desire of Riches doth not force you upon evil Means to obtain them, nor excite you to Actions Mercenary, Base and Unjust. *Use not divers Weights, and divers Measures; both of them are alike Abomination to the Lord. Better is a little with Righteousness, then great Revenues without Right. And remember, that Godlyness with Contentment is great Gain.*

Shun *Ambition*, tho some only call it an Errour of great Minds. I always consider'd it as proceeding from Minds vain and defective. 'Tis a Monster most unsatiable, whose Designs are without Limits as well as his Hopes, and how successful soever is the Ambitious in his Enterprizes, the Success doth rather puff up his Desires than content them. His Advancement to an eminent Employment which he expected, discovers to him another more Eminent, without which his Happiness seems to be imperfect. As



fast as his Honour and Grandure *encreases*, his Hopes and Pretentions *multiply*: The whole World can scarce satisfie him: Like *Pompey*, he will have no Equal, much less can he endure a Superiour. His Life passeth in a perpetual Hurry of Body and Mind. Tranquility and Repose are *Terræ incognitæ* to him; and it often happens, that the Care he has been at to place himself so high, serves to render his *fall* the more irrecoverable. Come not therefore near a Road so dangerous, where instead of reposing your self you will find nothing but dreadful Precipices.

If any one spread an ill Report of you, and that it comes to your knowledge, examine it *impartially*; and if you find your self guilty of that which is imputed to you, mend, and be thankful to him who did you this good Office. If you are blamed wrongfully shew no Anger or Displeasure; for Experience makes it manifest to us daily, that the *Contempt* of *Calumny* makes it die, whereas nothing but a Resentment can keep it alive.

A learned Man of these Times said, that all Vertues were swallowed up in Interest, like the Rivers in the Sea. Avoid, my Son,  
this



this *selfish* Humor, which aiming so much at our own Advantage, makes us forget what in Justice is due to others. Accommodate your Interest to Reason, and to that Law of Nature, which was an ancient Maxim among Pagans; *Do not to others, what you would not that they should do unto you*; or rather to this Christian Doctrine, *do as you would be done by*.

Be careful not to take Exceptions; of a Trifle do not make a Business of Moment, no more then of a Business of Moment a Trifle. Labour to be in Peace with all Men; and rather relinquish something of your Right, than to enter into a Contest with any one. What another in this Case would call, *parting with his Possessions to satiate the Greediness of his Neighbour*, do you consider as an Instrument to conserve the Tranquility of your Mind, and the Repose of your Body, which you ought to esteem beyond all Wealth and Possessions.

Never put off to a Future Time, that which you can do at the Present. Do every thing in Order, avoiding all Confusion, and let this Order be seen as

well in your Clothes, as in your Books; as well in your smallest Papers, as in your most considerable Affairs.

Regulate your Expences by your Estate, and if that Estate will permit, do not deny your self any thing that is Fitting, but have a Care you delight not in what is *Superfluous*, lest insensibly you become unable to provide for your self things absolutely *Necessary*.

Altho the Necessity of Clothing was one Consequence of the first Sin of *Adam*, there are not a few Persons that make it one of the chief Subjects of their Vanity, and one of the most painful Cares of their Life. *Garments*, which are only to preserve our Bodies from the injury of Weather, and which for this Reason ought to be ordain'd to no other Use, are least of all for that Use among those sort of People: They have them to satiate their immoderate Desires, as well as to shelter their Bodies from the Intemperance of the Seasons. This is a Weakness in either Sex, and 'tis *Intolerable in both*; however, 'tis *much more* to be condemn'd in Men than in Women, because most Women making their Merit consist

consist in an *exteriour Comeliness*, you need not wonder if they seek to make themselves prized by the Magnificence of their Habits, and by the Beauty and Excellency of their Trimmings; whereas Men, who ought to be more reasonable, should despise (as below them) these vile sordid Means to make themselves be taken notice of; and only render themselves considerable by *Vertue*, and their *Excellent Qualifications*. To this I must exhort you with all earnestness; however, in the Order you observe for your Apparel, I would wish you to advise with your own Estate, to consider what is decent, and chiefly to have regard to what is most reasonable. If you do this your Habit will be always farthest from Extremes; you will be *neat* and not affected, *well Clothed* and not extravagant.

Be neither the *first* nor the *last* in following the *Mode*; too much Compli-  
ance with all Fashions is ridiculous, as on the other side too be always thwarting the Mode, is to be obstinate and Fantastical. Shun alike both these extremes, and by observing a Mean, let

People rather applaud your Modesty than condemn your Conceitedness. Be esteemed *rather* for your personal Qualifications, than for your external Ornaments; in a Word, be *more* diligent in beautifying your *Soul* with good Qualities, than in adorning your *Body* with rich Apparel.

Whatsoever you speak, or whatsoever you write, let it be in Words few but comprehensive, so that much may be contained in a little; yet not withstanding you have free, smooth, and graceful Expressions in *your* Discourse, let it be a Pleasure to you when you are in Company to hearken attentively to *their* Discourse, and to answer them appositely and to the purpose, that you may gain their good Will and Affection: Therefore remember this, that Conversation is not like a *Monarchical Government*, where *one* has only a right to speak; but rather a kind of *Democracy*, where each Member has a Freedom of declaring their Minds in *their turn*.

*Secrecy* is the Soul of a Design, and not seldom the sole occasion of it's Success: The more important are your Designs,  
the



the greater ought your Care to be in concealing them from others; yet if they are never so inconsiderable, 'tis best to make no Body acquainted with them. Without this Precaution, me thinks you should be afraid lest it happen as it doth often to Mines, whose Effects terminate but in Smoak when once they have taken Wind.

Fly from *Idleness*; 'tis a sort of *Spiritual Lethargy*, so much the more dangerous, as that the *End* of it is generally the *Beginning* of some Disorder. Man was created to be always acting; and of necessity he must always be employed; therefore if his Actions are not good, they infallibly tend to Evil: And *Idleness* has this Resemblance with *Standing Waters*, that if *these* breed Serpents *those* breeds Vices.

There are many People who are extreme eager to know what is done in *their Neighbour's House*, and at the same time are ignorant of most things that happen in *their own*. This Curiosity has always seem'd to me to be pityful and base, and unworthy of an honest Man: Therefore to avoid it, consider  
with

with your self that he into whose affairs you are prying is ether a *Friend*, or else is *indifferent* to you : If he is *indifferent*, what satisfaction can you propose by knowing what he aims at ? And if he is your *Friend*, why would you search into a Secret, which his Silence signifies he has a Mind to keep from you ?

It belongs only to Kings to say that he who cannot dissemble knows not how to reign. *Diffimulation*, tho sometimes a Vertue in a *Soverain Prince*, is *always* a Vice in the *Subject*. Yet there are some Cases wherein it is a part of Prudence not to publish and make known all we think. But upon such like Occasions as these, be so much reserved, that by your speaking you may not be taxed with *Indiscretion*, nor by your Silence with *Diffimulation*.

When you happen into Company where there are some that you don't know, be careful not to fall into that *vulgar Error* of passing your Judgment upon the Merit of Persons by their *rich Clothes*, or the *fine Style* of their Discourse. These Appearances are very doubtful, and it is often manifested by Experience, that those Per-  
sons

sons are not the most worthy because they are the best clothed, nor are the most Vertuous always the most eloquent: Therefore, *my Son*, in such a Case let not your Mind be anticipated; let your Judgment decide nothing *without* your Knowledge, and be sure you *Penetrate beyond* the outward Parts of a Man before you judge well or ill of him.

Flattery is the same to the *Mind* as *Poison* is to the *Body*, with this only difference, that all People *hate* Poison, yet they all *love* Flattery. The passionate Love that every one bears toward it, is a sort of Leprosie which has infected all the Earth. You shall find it in Shepherds poor Cottages as well as in the Palaces of Kings. 'Tis true it reigns among *Kings and Princes* with more Ostentation then among *the People*, which produceth Events so much the more pernicious, according to the Power of that Person whom it affects. Prosperity is the Mother of Flattery as *Interest* is the sole Object of Flatterers; and for this Reason alone there are more in the Courts of Princes than among private Families, who yet are not wholly exempt, the most miserable of all Men  
having

having at least *one* who keeps him company all his Life-time; and who becomes *so Familiar* to him, that insensibly he ushers in all forreign Flatterers. *My Son*, I find that you eagerly expect to know the *Name* of this Flatterer; I will tell it you then: 'Tis *Self-love*; who *introduces* all our Errours, who *corrupts* our Judgment, *darkens* our Understanding; and lastly *disfigures* Truth so strangely that it is impossible for us to know her. Let therefore this Description I have given you of the Effects produced by *Flattery*, cause in you a *mistrust* as well of the Domestick as the Forreign Flatterer; let this foreknowledg of them break all their Measures, and thereby preserve you from being enchanted with those poison'd sweets which being once instill'd into you, will infallibly carry it's Venom to your very Heart.

I am now, *my Son*, come to an Article *delicate, important, and difficult* to handle, which I would not willingly omit, that it might not be said I had pass'd over in Silence any thing that could contribute to your Instruction. 'Tis then concerning, how you must carry your  
self,



self, if in unlucky and unexpected differences you are obliger to declare your self of any Party. If I went about to treat of this one Point to it's greatest Extent, it would require a Volume much larger than the whole Treatise I design for you, which is *contrary* to the Purpose I intended, of rendring you *rather* an Honest than a Learned Man. 'Tis enough for you to observe these two or three Rules which I am going to give you. The Differences of this Nature are either *publick* or *private*; of which sort soever they are, 'tis best for you not to meddle if you can choose, unless you see apparently that you can be *so happy* as to contribute towards a Re-union. But if you cannot possibly stand Neuter, and that an unavoidable Necessity obligeth you to side with a Party; in that Case I earnestly exhort you to take this Counsel I now give you. If the Business in question be publick, and that the *Prince's Interest* is concerned, adhere immediately without any manner of Scruple to *his* Party. You preserve *God's Right* in defending the lawful Authority of Kings, who are *his Vicegerents*; and the *Holy Ghost*

*Ghost* has so interwoven the Interests of *those* that reign with the Interests of *him* by whom they reign, that he saith, *Who-soever resisteth Power resisteth God*. It is far better to dye for your Prince, than by usurping to reign in his Place. In this Case fail not to follow *your Duty*, without reflecting in the least upon what would be most for *your Advantage*; and venture all that you have in the World, if there is any Probability that it will produce advantageous Effects for the *Royal Interest*. But if on the other side it is only a private Grudge or Animosity between some few; before you declare your self for either Party, consider impartially whose Cause is most just: which you may easily perceive; for without any doubt the Right is on their Side with whom the greatest Number of Persons of Honour, Integrity, and Discretion take part. Espouse therefore that Cause: nevertheless keep within the Bounds of Moderation, and be not too forward in meddling with their Affairs, especially when they proceed to Heat and Violence, and have no Hand in any Disorders or injurious Attempts, which they might possibly com-

commit: But rather labour all you can to mollifie those passionate and turbulent Spirits, to allay their Heats, and to reduce them to such a Temper of Mind as might prevent the evil Consequences which would infallibly follow from their Dis-union with the opposite Party. I am sensible that neither your Birth nor Merit can make a Party any whit the more considerable, but as Accidents may occur wherein we shall be constrained (of what Quality soever we are) to declare our Intentions tho never so much against our Will: I thought in such a Rencounter these Instructions would be not a little necessary.

One of the most pleasing Satisfactions that we can have in this World is to be in good Esteem and Reputation with those of our Acquaintance. This is all we can aim at; for therein is *Honour*, *Profit*, and *Pleasure*.

Be discreet and sincere in all your Words, honest and prudent in all your Actions, obliging and affable in all your Behaviour. Never construe ill what others say or do, unless they come to be publickly so censur'd.

Take

Take great heed of being revengeful. *Revenge* pierceth and teareth the Heart that is filled therewith. The Grounds that make you desire *Revenge* are either just or unjust; if unjust, then you are unjust to desire it; and if just, then by endeavouring to revenge your self you become unjust; for you encroach upon the Prerogative of the King of Heaven, who hath said, *Vengeance is mine*.

To avoid *Perjury* or false Swearing, which amongst Men is scandalous, and abominable in the sight of *God*; I advise you to swear not at all. If you once get a Habit of speaking always Truth every one will easily believe you; without any need of affirming it with an Oath.

Among all Vices, there is none more base and yet more ordinary than *Ingratitude*; this is the general Opinion and Complaint of the World: and if all those who thus complain were free from it, no body would use it; for every one complains thereof. The Ancients by a special Mystery have limited the *Graces* to the number of *three*, to intimate, that if *one* of them had received a good Turn from the *other*, the *third* was to return it  
to



to her. Make hereof a Law to your self, and an urgent Endeavour to follow this Lesson, and never to be ungrateful for any, at least considerable, Benefit received.

If you intend my Satisfaction, or your own Quiet, be careful never to become Surety for any Man, for any Cause whatsoever. If your Friend hath need of you, serve him with your *Phrse* and *Advice*, with all your Power and Interest; but keep your *Liberty*, and engage for no Man. If you have a mind to help a Friend in necessity, and that you are well able to do it, do it quickly; but if you are not well able, why will you bind your self to do it hereafter, when perhaps you shall be less able? Therefore *be not bound* for any unless you care not to be rid of your *Money*, your *Quiet*, and your *Friend*. In other things, *my Son*, I have been contented to advise you, to exhort and persuade you; but herein I make use of all Authority which the Quality of Father gives me, and do *absolutely forbid* this thing. Take heed of refusing my Command, as you will avoid the Punishment which your Disobedience shall justly deserve.

Per-

Perhaps this may seem somewhat strange and hard to many Men; yet it is drawn from the Advice of a Great King, who was the wisest Man in the World, 22 Chap. of Prov. *Be not thou one of them that strike Hands, or of them that are Sureties for Debts: If thou hast nothing to pay he may lawfully take thy Bed from under thee.* My Son, by his Opinion I can justify the Severity and Unkindness that some would impute to mine for absolutely forbidding you to become Surety for any Man.

You depart hence, sufficiently grounded in the Truth of our Religion, being able to render a Reason of the Hope that is in you to all that shall ask it; which I would have you do upon all Occasions with Respect and Reverence, as *St. Peter* exhorts; yet following the Advice of *St. Paul*, avoid always all Disputes about Religion, for that rather makes more averse than perswades; and the earnest desire of confuting, or the fear of being vanquished, transports very moderate Men sometimes to dangerous Extremities: Hereby *Charity* is almost always wounded, and *Truth* never cleared, which makes  
appear

appear that it may well be said at this time of Controversies, what the *Apostle* said heretofore of Fables and Genealogies, which are endless; *that they beget rather vain and curious Questions than Godly Edification*, which consists in the true Faith the Foundation of Christian Vertues, as *Charity* is the Perfection, and *Hope* the Crown thereof: Whereof the first hath none but *God* for it's Object, the last aims only at *our Selves*, and the middlemost contains our Duty to *God*, to *our Selves*, and to *our Neighbour*; for by *Charity* we learn all the Duties of a Spiritual Life, as also of a Corporeal, which the *Apostle St. Paul* preferreth before the other two Christian Vertues, where he saith, *that there abideth Faith, Hope, and Charity, these three; but the greatest of these is Charity. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him. The other Vertues draw us nearer unto God, but this renders us like unto him in some manner, seeing that he accounts it one of his chiefest Attributes, that of Charity; which is also the inexhaustible Spring of all the Benefits he bestows upon Man: So that,*

*my*

*my Son*, as often as you are charitable, you will imitate God in one of his most frequent Actions, who is never weary of doing good to us, tho we are so unworthy of it. *Do good therefore to all, especially to those who are of the Household of Faith :* Yet make not that a Pretext to withhold your *Charity* from all those who are not of the same Communion with you. All Men are your *Brothers in God*; which Quality alone should suffice to engage you to help them in their Need, to comfort them in their Afflictions, and chiefly to let your Assistance be as speedy and effectual as their Necessities are urgent. This will be an infallible Means to draw the *Blessings of Heaven* upon your *Soul*, your *Person*, and your *Actions*. *He that giveth to the Poor lendeth to the Lord :* But *whoso stoppeth his Ears at the Cry of the Poor, he shall also cry himself, but shall not be heard*, saith *Solomon*. You may therefore see what is generally the Fruits of *Charity*: However, let not *Self-interest* be the *Motive* which inclines you to be charitable; this Vertue would thereby lose its excellent Quality; and you might expect in vain the Effects of it, if you pre-



pretend to make a Bargain with God Almighty. 'Tis in *Charity* that all Christian Vertues terminate, and it shall be with the Description of this Divine Quality that I will end this Chapter, which contains the Instructions that I was to give you about *Personal Duties*, after which there only remains, that I should say a Word or two concerning *Civil Duties*.

*Of Civil Duties.*

**H**itherto, *my Son*, I have represented unto you your *Duty to God*; as also what you owe to *your self* for *his* sake, seeing that in him we live, and move, and have our Being; and that all our Thoughts, Words, and Actions ought to tend towards God, as to their Center. It is now time I should make you consider what you owe to *Mankind*, to whom you are fasten'd with the Bonds of a Civil Society.

For I would not have you imagine, that you was born for your self alone, there lieth an Obligation upon you of  
being

being a Help to your Neighbour. Solitariness is not natural to Man, nay, 'tis even *contrary* to the Will and Design of the Creator, who plac'd him in the World for *Society-sake*. Reason was given him to no other Purpose but to make use of it. He has Vertues; he ought to put them in practice: Which he cannot do but with those of his own kind, and in a civil Converse. In this Converse, I would have you use the *subtlety* of the *Serpent*, and yet act with the *simplicity* of the *Dove*. Be just and sincere, and have always in your Mind this excellent Law of Nature which I cited once before; *Do not to others, what you would not that others should do to you*. This Law is not onely a Dictate of Nature, and receiv'd generally throughout the Universe; but *God* himself makes it a part of *his* Law, when he commands us to love our Neighbour as our self.

*My Son*, observe this, that *God* doth command you not onely to *love* your Neighbour, but to love him *as your self*, that is to say, as heartily, as sincerely, and with an Affection as ardent as is possible. This Obligation ( as you  
may

may see) is of a great Extent; but the Goodness of God extends *much farther*: he relinquisheth part of *his Right* for our sakes; for tho he has required our Affection entire to himself, yet he looseth that Obligation, and is willing we should have for one another part of that which he had demanded from us, and retain'd wholly for himself. Here he ceaseth his *Jealousie*, he that takes upon him so often the Name of *Jealous*, and through an Excess of Love which he bears towards us, he is so far from being angry that our Neighbour has a share in our Affection, that he commands it, and is well pleas'd to create himself *Rivals* upon *this Account*. Man is not sensible enough of this Goodness which is infinite, (as well as the Essence from whence it proceeds,) for of the *three* kinds of Affections prescribed to us by the Law of God, Man for the most part maintains *that* which has a Relation to himself, taking no Notice of the *other two*, and by an Excess of Self-love he fails in that which is due to God and his Neighbour, by which Vice he becomes in this World a *Complice* with the Devil, and therefore cannot but expect to share with

E him

him his Punishment in the *next*: Therefore to avoid this, love others as much as you would have them love you. To this Duty you ought to apply your self very much, as well for your *Advantage* as to render your Life *sweet and pleasant*. Who speaks *Love*, speaks *Service*, *Esteem*, *Honour*, in a Word, speaks *all* obliging Condescensions, which Mans Heart always inspires for those Persons that are *dear* to him. *My Son*, all Men should be dear to you, and he whole House toucheth yours is *not* more your *Neighbour* than he that dwelleth in another Country. Be officious towards *all*: Lose no Opportunity of serving *any one*. Add to the Courtesies you bestow, a *Way* altogether *obliging* in bestowing them, which encrease their Merit; and though the Person be never so much unknown to you that demands any thing, if you are not in a Capacity of *satisfying* him, do not encrease his Discontent occasion'd by your *Refusal*, with harsh and unkind Language; but rather diminish *his* Trouble, by *that* which you should express in *not being capable* to content him. This Conduct will not only gain *Esteem*, but also



a general *Love* and *Affection* wheresoever you happen to be.

*Great Persons* are to us as the *Flame* of *Candles* are to *Flies*. We must have a *great care* of approaching them too familiarly, lest we run in danger of *burning* our selves. There is nothing so alluring (and yet so full of *Deceit*) as their pompous Equipage and their splendid *Entertainments*. *My Son*, be not dazled with it; and whether they derive their *Greatness* from their *Birth*, or from their *Fortune*, let only their *Vertue* and *Personal Merits* guide those *Sentiments* of *Respect* and *Veneration* which you think is *owing them*. Among several *Reasons* which perswade me to give you this *Advice*, I will here lay down *some* of the most *important*.

First of all, consider this as a *Truth*, that although among *Great Persons* there may be found some, whose *Inclinations* and *Conduct* answer exactly to their *Character*, the Number is infinitely the greater that *derogates* from it. Remember that they are for the most part like the *Trees* in *Forrests*, which *sometimes* yield *Shade*, but *very rarely* any *Fruit*; unless it be

like those Trees near the *Dead Sea* in the *Holy Land*, which proffer very *fair Apples* to Passengers, but within side are nothing but *Dust* and *Rottenness*. Almost all the *Great ones* entice us after the same manner, oblige and gain us with large Promises, and by an excess of Civility, whereby we are too often caught; and never undeceiv'd, till an unhappy Experience in our Necessities convinceth us how little Reason we have to relye upon the Hopes or Expectations of what they promise. Besides, if you *should* be so fortunate as to be favour'd by some *Great Person*, (which will scarce happen unless his own Interest *forceth* him to it) in a small time you will begin to perceive, that his Friendship has not only the false *glittering* of Glass, but also it's *Brittleness*; for generally the *least Oversight* makes them forget the *greatest Service*: Therefore, if you will be perswaded by me, make no Addresses to *Great Persons* or so much as come at them, unless you are obliged to it by a Duty not to be dispens'd with.

X Behave your self with great Respect towards your Superiours, with civill Com-

Compliance among your equals, and always courteously towards your Inferiours.

Take heed how you speak ill of any one, *especially in his Absence*: there is *nothing* more unworthy of a Man of Honour; and you will be so far from living in Peace with others, (which is the chief end of Society,) that of Necessity you will be at odds with all. If you have privately perceiv'd the vicious Inclinations of any Person of your Acquaintance, do not *Publish*, but rather *forget* them, after you have done your utmost Endeavour to *cure* him of his Faults.

One of the most considerable Services that we can render to a Neighbour is, to make him perceive the *Errours* of his *Conduct*: And to do this successfully, so that he may see 'tis the Advice of a Friend; let Prudence guide you, least he disdain your Counsel instead of profiting thereby.

You would become ridiculous, if you should be stain'd with the *same Vice* which you reprove in *another*, and you will sooner pass for an impertinent Cen-

*surer* than a sincere *Friend*: Take heed therefore to that, and mend that Fault in *your self* which you intend to cure in *your Neighbour*.

Avoid the Baseness of *those* who delight in raising false Reports; and hearken not to *those* who go about to scandalize others; If you do, you seek thereby an Occasion to *fall out* with your *Neighbour*; and if you your self create a Scandal upon him, it will be a sufficient Reason for his *falling out* with you.

Never praise to an *Excess* those of whom you speak, especially if they are *present*, for altho 'tis but what they deserve, yet in *their* very Opinion you will be esteem'd a *Flatterer*, suspecting that the Intent of such excessive Commendations is *more* to exhibit the Elegancy of *your Wit*, than to manifest the Greatness of *their Merit*.

*Civility* and *Complaisance* are the Spirits that keep up Society, whosoever is void of *these* is a trouble to all the World; whereas he that can make use of them opportunely, may *boldly* flatter himself that his Company will be unacceptable  
to



to none. However, let *Reason* rule your *Complaisance*; let it not condescend to what is *criminal*, nor yet to what is *base*. *Stubbornness* is not only a deadly *Enemy* to *Complaisance*, but it also acts for the most part contrary to *Reason* and *Sence*. A Person that is stubborn can never be so happy as to comply with others, whereby he falls into the Misfortune of being shun'd by all company, and at last becomes a Burden to himself. Endeavour therefore to be complaisant with *Prudence*, and firm in your Resolutions with *Justice*.

*Jeer* No body, if you would not run the Hazard of *being jeer'd* in your turn, and rendering that Person whom you jeer, your *Enemy*: Not but that innocent jesting may be lawfully used in Conversation; but the *Abuse* of it doth not seldom produce Quarrels and Animosities, which too often cool the most fervent Affections; and *rarely* do we see Raillery carry'd on without some sharp, and stinging Expressions.

Never put off till to morrow what you can do to day. Be exact towards all Men, and in all things, but principally

in *paying your Debts*. Observe your measures so rightly, that the Presence of your Creditors may not be tedious to you; and be always more ready to persuade every Man *to take his Due*, than they *to ask* it of you. In the mean time do not you *exact* with the utmost Severity what is due to you: This would be contrary to the Religion of JESUS CHRIST, as also not consistent with that *Civility and Condescension* which we owe to one another.

How deform'd soever any Person may be in his *Body*, be sure that you have a great Care not to make it a *Subject* of *Derision* and *Laughter*; but rather render thanks to *God*, that he has bin pleas'd to favour you more than *him*. 'Tis out of his pure goodness that he has given you all those *Advantages* of *Body* and *Mind* which you possess; Why then should you boast of what has bin given you undeservedly? The more you have received, the more you have to answer for.

Here, *my Son*, I bring you another sort of Neighbour, your *Domestick Servant*: I would not have you think, that  
his

his Quality can discharge you from your Duty towards him. The *chiefest* part of your Duty, is to let your Carriage towards him be mild and easie, whereby, mitigating the Discontent which his hard Fortune might have rais'd in him; he may be induc'd to serve you joyfully: which if you desire; *recede* so far from the Right of a Master as to come within the Bounds which Christianity prescribes, that is, consider him as a *Brother* in God; behave your self towards him as such, and then you need not question but he will become sensible of your Kindness. *St. Paul* saith, *forbear Threatning*: How much more ought we to forbear *Blows*: Yet whensoever he gives you a just Cause of Anger, be not *too apt* to listen to those Reasons which condemn him; let him rather have cause to praise your *Forbearance*, than to complain of your *Rigour*. *Seneca* saith; if we intend to gain our Servants so far, as to make them be entirely devoted to our Service, we must behave our selves towards them with all Mildness and Familiarity. Make trial of this Counsel, and if (when all's done) your Servants become

not more punctual in performing *their Duty*, (you having omitted no part of *yours* which might tend to their Satisfaction,) dismiss them quietly, without *Anger* and without *Noise*.

I cannot say, *my Son*, whether I have not forgot some considerable Point touching your *Duty* to your *Neighbour*; however, if it were so, I have this Comfort left, That if you do justly put in Practice my Instructions upon this Subject, your *Neighbour* will have *no great Reason* to complain of you. It would tho be a Cause sufficient for you to complain of me, if I should conclude these Instructions design'd for the Conduct of your *Life*, without making you sensible that nothing in the World can so much facilitate the Means to practise them, as frequent and serious Meditations on *Death*. I do confess, 'tis of all things the most terrible, especially if we behold it in our *Worldly Thoughts*; for then it is more proper to precipitate us into Despair than to inspire us with the Love of Vertue and Piety. But it is far from being so full of Terrour to those who behold it with the Eyes of Faith. This Divine Vertue, which  
is



is a true Character of a Christian, makes *Death* appear to us already conquer'd and disarm'd by the *Second Adam*, and sent by him himself, as a welcome Messenger to open our Prisons upon Earth, and introduce us into a Celestial and Glorious Liberty. 'Tis true, in a State so corrupt and imperfect wherein we now are, I believe it is a hard matter for the most Regenerate to suffer the *Approaches* of *Death* without some kind of Fear. But if once you can force your Weakness to admit of a Familiarity with *Death*; besides the Joy and Comfort you will reap from thence, it will change that familiar Habitude into a second Nature; and then instead of those *vicious* and *corrupt Inclinations* wherein you are born according to the *Flesh*, it will inspire such as are truly *vertuous*, which will be the Signs as well as the Effects of your *Spiritual Regeneration*. My Son, be sure you do not procrastinate this Meditation, under the Pretext that you are as yet very young. A *Glass* newly blown is *not* a *lot* less brittle than one that has been made several Years. A new *Ship* may be split against the Rocks as soon as an *old one*: and how  
can

can you tell? Perhaps that *very Minute* which you employ to drive out of your Mind the *Thoughts of Death*, shall be your *last* in this World. Since therefore this Thing is of such moment, and yet so uncertain, be always prepar'd. *Watch and pray, for ye know not at what Hour the Lord cometh.* Repent the Day before you die; and as there is no Day in your Life which may not be *that* of your Death, let not so much as *one* slip without thoroughly Repenting. Live just as you will wish to have liv'd when you are at the *Point of Death*, that is to say, *religiously, soberly, and justly.* This will not only have some Resemblance with the *three Blessings* I mentioned at the beginning of this Treatise, upon your *Soul*, your *Person*, and your *Actions*; but also 'twill be a Testimony irrefragable that you have perform'd the *three Duties* which I prescrib'd to you; for you cannot live *religiously*, without doing your *Duty* towards *God*; nor *soberly*, without observing what is *due* to your *self*; nor *justly*, without discharging what you owe to your *Neighbour*. The Father of Grace and Mercy grant that you may fulfill my  
Dire-

Directions as a good Christian, for the sake of his Glory, your Salvation, and the Edification of your Neighbour.

That you may consider and meditate upon these Instructions with more delight, and render them more familiar and ready to your *Memory*, I have extracted the choicest Matter, and reduc'd it under Heads more compact; whereby it will make the *deeper Impression* upon your *Mind*. You will find it in the *Maxims following*, in all a hundred, which *as many times* would I have you read over, that you may be sensible how important they are, and consequently how necessary the *Practice* of them. Believe this, *my Son*, that whatsoever you can expect from me besides, it cannot come near the Worth of these Instructions. God preserve you, prosper your Voyage, and bring you back in all Happiness. To conclude, *my Son*, let the *Fear of God* be the *Star* to lead and guide you in all your Ways; let it be the *Center* whereto all your Actions tend; and let it be the sole *Object* of your Meditation.

Chri-

# Christian and Moral MAXIMES.

I. **B**E devout without Affectation : Beware of seeming so if you are not, for that is Hypocrisie ; which being directly against God, is a kind of Sacrilege.

II. He that goes about to disguise himself in the sight of God, takes Pains to cheat himself.

III. To pray to God without Attention is to pray without Hope.

IV. He that prefers the Pleasures of his Body before the Salvation of his Soul, suffers a Man to be drowned whilst he runs to save his Cloak.

V. If you have not more care to adorn your Soul with vertuous Qualities than to adorn your Body with fine Cloaths, you offer to an Idol and abandon God.

VI. He that delights in his Sins makes his Pleasures his Executioner.

VII.



VII. An habitual Sin is a Serpent nourished in their own Bosome.

VIII. He that goes slowly in the practice of good Works runs swiftly in the way to Hell.

IX. If you would have God hear your Requests, do you hear the Prayers of the Needy.

X. He that is afraid to think of Death will run into Despair when Death comes.

XI. There is no better School for a good Life than the frequent meditating upon a Holy Death.

XII. A serious Meditation of Eternity will cause you to make good use of your Time, and will take away the greatest part of the bitterness of Death.

XIII. A Man is not fully convinced of the Importance of his own Salvation, when he knows his Sins and yet will defer his Repentance.

XIV. He that passeth his Life without Devotion shall not end it without Despair.

XV. If in your Prosperity you will not hear the Voice of God, you may well fear, that in your Adversity he will not hear yours.

XVI.

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XVI. He that hath no fear of God in this Life may well fear his Judgments in the next Life.

XVII. Be obliging towards all men, familiar with a few, but be intimate with no more than one alone.

XVIII. He that takes Pleasure to keep Company with naughty men, is in Pain whilst he is among the good.

XIX. He that confides without Knowledge, will repent not without Reason.

XX. He that begins a Business without Judgment need not wonder if it ends without Success.

XXI. That which you undertake above your Strength must needs produce Effects below your Hopes.

XXII. In a glorious Undertaking, he that is discouraged by the bare Contemplation of the Difficulties, neither understands the value of the Honour, nor doth he at all deserve it.

XXIII. If Haste in designing, and Slowness in executing, produce good Success, it is by mere chance.

XXIV. If you make your Work a trouble to you, you will make your Duty a Punishment to you.

XXV.

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XXV. He that in a low Fortune hath too high Designs, undertakes with waxen Wings to fly up to the Sun.

XXVI. He that falls by aspiring too high, needs not seek for any other Reason of his Fall than his own Extravagance.

XXVII. Those who shew themselves over-earnest and eager in small Businesses, declare their Unfitness for great ones.

XXVIII. If by Justice you are guided in the pursuit of Gain, Tranquillity shall accompany you in the enjoyment thereof.

XXIX. If with an envious Eye you look upon the Good of others, you will render your self unworthy to possess your own.

XXX. If the Soul be given to Man only for Action, and those who by continual Sloth keep the Soul from Acting, they shew that the Soul in their Bodies is but like a little Salt to preserve their Bodies from putrifying.

XXXI. Pride is a swelling of the Spirit, which doth as much corrupt all the good qualifications of the proud Man,

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Man, as the swelling of the Stomack alters the good humors of the Body.

XXXII. Altho Anger be but a short Madnels, yet the Effects thereof many times prove long Follies.

XXXIII. Avoid great Meals if you will avoid long Sickneses.

XXXIV. He that spoys his health by Excesses and Disorder, hath no Reason to complain of the Excess of his Distempers.

XXXV. An able Cook is more to be feared in time of Health, than an ignorant Physician in time of Sicknes.

XXXVI. Temperance and Exercise are the best Cooks in the world.

XXXVII. The Fumes of Wine troubles the Brain, the Fumes of Pride troubles the Understanding, and the Fumes of one in Love troubles both.

XXXVIII. He that fills his Heart with the Love of Women, turns a Sanctuary appointed for the Holy Ghost into a Temple of Idols, the Worship whereof will lead to Hell.

XXXIX. Divine Love is a Torch to light us; but profane Love is one to blind us.



XL. Humane Love cannot have Bounds too straight ; but if Divine Love be at all bounded it will be deficient.

XLI. Love is painted naked ; not only to represent Impudence, but to advertise us, that usually it strips naked all those who follow it.

XLII. The Covetous Man spares things necessary to provide Superfluities for those who will never thank him for them.

XLIII. Those who in their Actings consult only self Love shall walk blindfold, and have as many Falls as Steps.

XLIV. Who spends too much upon his Pleasures ; deprives himself of the Means of providing for Necessaries.

XLV. If you submit your Judgment to your Pleasures, you will Burn your self with the Light which was given to direct you.

XLVI. He that consults not his Reason for his Pleasures, ought not to expect help in his pains.

XLVII. He that suffers himself to be governed by his Passions, abandons his Liberty to the Fancy of his Slaves.

XLVIII.

XLVIII. Too great desire after things Superfluous oft throws a Man into extreme want of Necessaries.

XLIX. He that fills his Heart with his Passions leaves no room for Piety; and changes his condition of Christian into that of an Idolater.

L. Since Passions are the Diseases of the Soul, nothing but Temperance is fit to be the Physician.

LI. He that excessively delights in Play, must count that he shall dye in Poverty.

LII. Winning at Play is the Bait which Fortune makes use of to undo us.

LIII. Those who Play to recover what they have lost, add to the loss of their Money, the loss of their Reason, and often times the loss of the rest of their Money.

LIV. Much Sleep and much Play fill the Stomach with Crudities, and the Purse with Wind.

LV. Think a little before you Speak, think more before you make a Promise.

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LVI. In divers affairs you may choose if you will make a Promise, but having made a Promise you cannot dispense therewith.

LVII. Never discourse of things whereof you are ignorant, and discourse but little of what you know, and whether you speak or are silent do all with discretion.

LVIII. Jestings sometimes upholds Conversation but generally disunites the Jesters. They that desire to avoid quarrels and live in quiet let them avoid Jestings as a Snare.

LIX. If you do not easily bear with the failings of others you will render your own failings unsufferable.

LX. He that carelessly regards the misfortunes of other Men, ought not to think it strange if others look upon his misfortunes without compassion.

LXI. If you think to oblige Men to be civil and courteous towards you, give them Example by your carriage towards them.

LXII. The Favors which you do to other Men place under your Feet, the Favours  
which

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which others do to you place at your Heart.

LXIII. He that forgets favours received deserves no more.

LXIV. Be not slow in serving others if you would have them quick in doing Pleasures to you.

LXV. If you are not generous enough to prevent your Friend by good Turns, be not slow to requite his to you.

LXVI. A sincere Intention, although unprofitable, better repays a good Turn than a forced Acknowledgment.

LXVII. He that brags of a Favour that he hath done, doth much diminish the merit thereof; for by his Indiscretion he makes it appear, that he is divided betwixt his Vain-glory and his Friend.

LXVIII. He that gives to receive, of a generous Act (which is one of the most commendable Qualities of a man of Honour) makes it to be one of the most dirty Trades in the World.

LXIX. If you take Pleasure in Lies, Truth will become a Pain to you.

LXX. He that excuseth his Fault by a Lye condemns himself two ways.

LXXI.



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LXXI. If Lying be usual with you, you mistrust all that others tell you.

LXXII. He that makes use of Cunning and Lying to get his Neighbours Goods, imitates the Devil, who made use of both those Qualities to rob our first Parent of his Innocence.

LXXIII. The ill using of our Goods in this World will be one of the principal and most just cause of our misery in the next.

LXXIV. He that is not content with a moderate Fortune, oft times takes great Pains to lessen it by endeavouring to augment it.

LXXV. He that regulates his Desires by the necessities of Nature, aims but at a few things; but he that is led by his Lust gives no Bounds to his Desires.

LXXVI. Be not eager to know other Mens Secrets. Be very reserved in communicating your own; you are no longer Master of them so soon as you have imparted them to any Person; and your Example seems to justify his Unfaithfulness in discovering them to a third Person.

LXXVII.

LXXVII. He that boasts of his good Qualities, loses the merit of them by his Pride; and he that hides his good Qualities, gives them a higher esteem by his Modesty.

LXXVIII. High Places make their Heads turn who have but weak Brains, and extraordinary Fortunes trouble the Spirit of those who have not good Judgments.

LXXIX. A Man hath need of great Constancy in Adversity, that he may not be wanting to himself, and of great Moderation in Prosperity, that he may not be wanting to others.

LXXX. Prosperity makes others know truly what we are, and Adversity makes us know who are our true Friends.

LXXXI. Those who haunt us for our Wealth are like Hawks that fly only for the Prey.

LXXXII. He that will not know his Friends in his Prosperity deserves to meet with none in his Misery.

LXXXIII. He that leans over-much on the Friendship of Great Persons, will find, sooner or later, that he leans upon a broken Reed.

LXXXIV.

LXXXIV. God by his extreme Bounty recompenses with extraordinary Favours the least Duties which we render to him, but the most part of great Persons who are earthly Gods, make account that they have over rewarded our greatest Services by a few kind Words.

LXXXV. He that takes great care to preserve the friendship of great Men, shall know when he hath need of them, that he hath taken much pains to cultivate Land that will prove barren.

LXXXVI. A Man who hath excellent Parts and great Learning yet makes no use thereof; is like a good Sword never drawn out of the Scabbard.

LXXXVII. He that advises others to be vertuous hath thereby the more reason to be so himself.

LXXXVIII. He that praises and commends only to please his complaisance, draws his judgment in question.

LXXXIX. The forwardyness of a Man to advise others is oftner a mark of his Presumption then a proof of his Friendship.

XC. He that thinks it enough to bewail our Evils when he can Cure them,

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is not toucht at the Heart, but sheds only Crocodiles tears.

XCI. In our great displeasures our first Tears may be just, the second may be handsome, but those after that are neither reasonable nor honorable.

XCII. He that weeps only because he thinks he ought to weep may have tender Eyes and yet not toucht at the Heart.

XCIII. He that employes his Authority to do ill things or to maintain them, cuts his Throat with his own Knife.

XCIV. Trust not Flatterers and great Talkers, both of them usually aim by the wind of their words to drive thy Money out of thy Purse.

XCV. Physicians by their Medicines oft Poyson our Bodies, and Flatterers always Poyson our minds by their Discourses.

XCVI. He that makes use of a much studied Discourse to perswade us to an evil Design, employes a perfumed Ponyard to stab us at the heart.

XCVII. The infection of the Pestilence is not so much to be feared for the Body as the Poyson of evil Company for the Mind.

XCVIII.



XCVIII. If you desire to dye like a righteous Man, live as a Reprobate would wish to have lived when he comes to dye.

XCIX. He that by his extraordinary complaisance draws off his Friend from a bad Business by being Surety for him or bayling of him, usually draws himself into a worse Business, which at length will make him understand his own want of Judgment.

C. He that reads for his own instruction, and reads good matters without profiting thereby, hath the tast of the Mind as much depraved, as the bodily Tast is to a sick Man who sits at a well furnisht Table and not able to eat.

My Son, I having at the beginning of these Instructions made use of one of the Proverbs of Solomon, I will make use of another for the end. 3 Prov. 1, 2, 3, and 4. ver: *My Son, forget not my Law, but let thine heart keep my Commandements, for length of Days, and long Life, and Peace shall they add to thee, so shalt thou find favour and good understanding in the sight of God and Man.*

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